

Painters and Sculptors in the City of Light, 1922-1934 (2001), as well as numerous essays, reviews, and reference guide entries. Contrary to Garner's acknowledgements, she

has never been on the staff of the Cincinnati Museum Center.

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Manhood on the Line: Working-Class Masculinities in the American Heartland

By Stephen Meyer

(Urbana: University of Illinois Press, 2016. Pp. xiii, 240. Bibliographical notes, index. Cloth, \$95.00; paper, \$28.00.)

Stephen Meyer's *Manhood on the Line*—the International Labor History Association's book of the year—is, thankfully, less theory-driven and jargon-laden than most masculine studies monographs. It deals primarily with the misogynistic workplace subculture of Michigan automakers between 1920 and 1945, with brief looks at what transpired on the shop floor beforehand and afterwards. In seeking union recognition, labor militants viewed their battles as manly struggles against forces out to exploit and emasculate them, as Meyer's cover photograph—of United Auto Workers (UAW) loyalists beating a “scab” attempting to cross a picket line at the Ford Rouge Plant in 1941—illustrates well. When the workplace was largely a male preserve, Meyer concludes, masculine manifestations included cursing, fighting, vulgar banter with undertones of racism, hazing of newcomers, and crude horseplay, including such homoerotic behavior as goosing unsuspecting co-workers and

pulling at their nipples. Meyer quotes Peter N. Stearns's *Be a Man: Males in Modern Society* (1979): “When I was eighteen I knew it took four things to be a man: fight, work, screw, and booze.”

Meyer also discusses post-World War II slowdowns and wildcat strikes at the South Bend, Indiana, Bendix Products brake shop. In ascribing the solidarity among the Bendix rank-and-file to masculine bonds forged in locker rooms, barrooms, and union halls, Meyer argues that while “manly bearing” was conducive to opposing managerial authority, the underside was resistance to change when minorities began to occupy positions formerly reserved for white men. Purged after the war with the connivance of union officials, women re-emerged a quarter-century later to encounter sexual aggression not only from shop supervisors but male workmates as well. Meyer concludes that women “now confronted a dramatically different masculine shop culture

than in earlier years—coarser, grosser, and more violent” (p. 202).

One can find differences and similarities between the subculture of automakers and steelworkers. Based for the most part on archival records of grievance proceedings rather than on oral testimony, Meyer’s findings on hazing and horseplay differ in tone from the humorous steelworker tales recorded by Hoosier folklorist Richard Dorson in *Land of the Millrats* (1981). Yet the pranks Dorson found directed at symbols of managerial authority find a parallel in attempts to cut off neckties at the General Motors Fleetwood plant after corporate honchos required foremen to wear white shirts as signs of authority. Like workers at Bendix Products brake shop, Local 1066 rank-and-file militants at East Chicago’s Inland Steel Company carried out numerous wildcat strikes until the most outspoken were purged during the Red Scare. And as Mary Margaret Fonow documented in *Union Women: Forging Feminism in the United Steelworkers of America* (2003), when significant numbers of women were

hired in at Northwest Indiana steel mills after a 1974 consent decree, they fought back against demeaning practices by forming women’s caucuses. Like their sisters in the auto industry, Fonow’s steelworkers appealed to union leaders and governmental institutions until the situation improved somewhat by the mid-1980s. Meyer fails to mention the harassment of those perceived to be effeminate or gay, a situation union and management turned a blind eye to until Anne Balay’s *Steel Closets: Voices of Gay, Lesbian, and Transgender Steelworkers* (2014) exposed the shameful problem. As was the case a generation before with the UAW’s stand against the harassment of women, once United Steel Workers (USW) leaders condemned abusive behavior, things improved.

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Reverend Addie Wyatt: Faith and the Fight for Labor, Gender, and Racial Equality

By Marcia Walker-McWilliams

(Urbana: University of Illinois Press, 2016. Pp. 320. Illustrations, notes, selected bibliography, index. Cloth, \$95.00; paper, \$28.00.)

In this compelling, well-written, definitive biography, Marcia Walker-

McWilliams explores the life of African American activist Rev. Addie Wyatt.